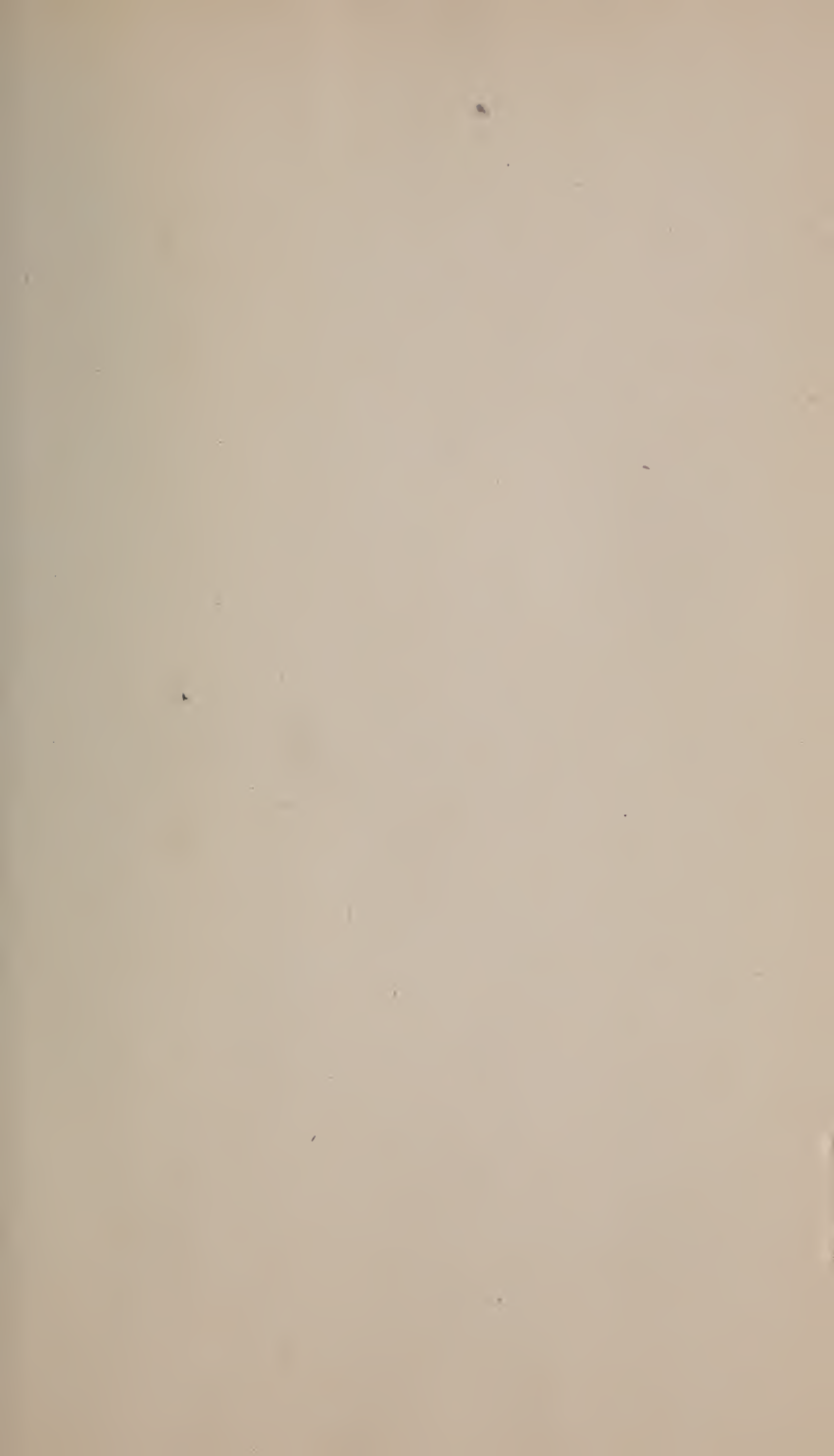


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CHRISTIANITY

A Biologic Fact



By

S. H. YEATER, A. M., M. D.



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By **degeneration** the human sinks to the level of the brute. He is then no longer humane but brutish or brutal in his nature.

By **regeneration** the human rises to the plane of the Christian. He is then not only humane, but Christian or spiritual in his nature.

We have the power to decide which we will do if either. The former change is brought about by the influence of the evil, the devil. The latter by the influence of Jesus Christ. "Know ye not that to whom ye yield yourselves,—his servants ye are to whom ye yield yourselves." Whether of sin unto satan or of righteousness unto Christ.

PREFACE

The author feels that he need make no apology for writing on the subject of Christianity. It has been a timely subject for over nineteen hundred years, but was never more so than it is today. Men have scrutinized and conjectured about it and tried to obscure or even obliterate it.

Yet it stands as one of the foremost topics for investigation. Many late writers have discussed it in connection with some of the social and political movements: "Christianity and the Social Crisis;" "Christianity and Socialism;" "Christianity and Commercialism;" etc. They seem to think it is a kind of an "off ox" that must be yoked in with something else that we know better how to handle.

It is thought to be **good for something**, but the question is how and where to make that something available. Evidently it is considered impractical, in and of itself.

Our conceptions have been all too vague and uncertain in regard to it. The author does not hope to present anything new on the subject, but if he can awaken a new interest in a Theme and in a "Story that never grows old," he will feel fully satisfied with his efforts.

Withal it has been a very agreeable and helpful task.

S. H. YEATER.

INTRODUCTION.

In so limited a space it is possible to speak only in general terms, to merely indicate the strong outstanding parts of the structure without touching on minor details; these, the careful reader will fill in as he views the outlines of the Building.

We have endeavored to bring out the salient points of Christianity, and especially to emphasize the one primary fact, that it is a thing of life and not of religion.

Its study falls within the comprehensive lines of Biology, and not simply Ethics and Eschatology.

The name itself in structure and terminology indicates that it is one of the living, growing families of the biologic universe.

It is a part of our business and purpose in this brief work to find its place and status, and our relationship to it.

We ask then that the reader take a broad-minded and not a narrow view of the contents of this book. In places you will read many things between the lines which the author perhaps never thought of. Again, you may find redundancies which might well have been omitted; but, "What I have written I have Written."

Our hope and desire is that it may help to a clearer conception of Jesus Christ and his mission to the world.

CHAPTER I.

Christianity, What Is It?

We can not fully know what Christianity is unless we know who Christ is; and until we know who we, ourselves, are it will be impossible to fully comprehend who and what Christ is; even though someone well acquainted with Him should introduce Him to us.

So you see, at the very beginning, the magnitude of the task before us when we undertake to answer the question here presented. I shall assume that I am talking to intelligent people who are Bible readers, those who are more or less familiar with the narrative of Jesus Christ contained in the New Testament. Now, to take up the study of Man and try to elucidate all the mysteries and harmonize all the theories about his origin and existence here on earth, would be a fruitless undertaking. You will all agree to that I know. However, I must ask that you give credence to some very essential things concerning man and his relation to God as the author of his being and the guardian of his existence. I ask also that you accept Bible quotations as final, for we are not here to prove the Bible.

In regard to ourselves, then, I quote the question, "What is man, that Thou art mindful of him, or the son of man that Thou visitest him?" I also quote an answer to the question; "Thou madest him a little lower than the angels, and crownest him with glory and honor; Thou makest him to have dominion over the work of thy hands; Thou has put all things under his feet." **A little lower than angels—over the works of God's hands.**

Hence, man occupies a place intermediate between created things upon the earth and the

angels or celestial beings, of which we have very little knowledge. Man has a material body in common with the lower animals; man has mind or intelligence, which is shared also by the lower animals, though in a lesser degree than man. Hence, as we have quoted, man has dominion over them, they are "put under his feet," i. e., under his control. (It will not be long until all wild and predatory animals will be brought under man's control and either be domesticated or become extinct). While, on the other hand, man has a spirit in common with the angels, (I believe there are no Sadduces among us who will deny the existence of angels), so that man is vitally connected with what is a little beneath him and also with what is a little above him.

Doubtless the angels that are "a little" higher than we are, may, in so far as God permits, exercise the same kind of power over us that we do over the lower animals. The animals do not understand how or why it is that we get such power over them; they just resist and then give up or yield to what they are forced to recognize as a superior force. We do the same under the higher influences.

Now what is it that distinguishes us from that which is below us, namely, the lower animals, and also from that which is above us—the angels? We have something which neither angels nor animals possess. It is a soul.

When man was still but an animal body "God breathed into him the breath of life, and he became a living soul." Then what am I,—an animal? No, though I still have an animal body in my possession and under my control. I was an animal till God breathed into me the breath of life, then I became what I now am, a soul. Neither am I an angel, though I possess a spirit in common with angels. Nor will I ever become an

angel, though I may become more like them as I strive to sever my connection with the lower nature and cultivate and strengthen the higher, the spiritual side of my being, by "setting my affections on things that are above, and not on the things that are on the earth.

As living souls (for souls may die—"The soul that sinneth, it shall die,"—but more of that later) we have discretionary powers, i. e., the ability to choose our associations from either side of us; from that which is lower or from that which is higher, the material or the spiritual side.

We all know what our associations mean for us. We become more and more like that to which we yield our affections and give our attentions. "He that soweth to the flesh shall of the flesh reap corruption but he that soweth to the spirit, shall of the spirit reap life everlasting." Should we then yield our thoughts and ourselves to our lower nature, lose our grasp on that which is above and settle back down to the plane of the dog and the ox, that die and putrefy, with no power to redeem us from corruption?

But now we must begin to approach our real subject. To know what one has done sometimes tells better than anything else who and what he is. When Ulysses, the hero of Troy, after having conquered the Trojans, and wandered for twenty-five years over unknown seas, meeting disaster of every kind, finally reached his homeland again, they greeted him and feted him and almost worshiped him. One of his admiring friends asked him: "Ulysses, who are you?" He promptly replied, "I am a part of all I have met," meaning that he not only conquered the Trojans, but that every adverse circumstance on the way had made its impress on him.

Man is not now, quite, what he became when God breathed into him the breath of life. Some-

thing met him and brought him "into captivity and slew him;" so he is now no longer a **living** soul but a blighted and dead soul in a living body. [**Dead in trespasses and in sins.**] **Sin** waylaid him and snared him. It severed his connection on the spirit side of his nature and left the animal side to dominate his entire being, so that his real self is dead, and his existence is headed toward destruction. He forfeited his **better self** to gratify his baser self. Are we doing anything like that today? The edict from God was, "dying thou shalt die," i. e., die out, become extinct upon the earth. "He is become like the chaff that the wind driveth away," the place where he was once crowned with glory and honor "shall soon know him no more forever." What a catastrophe to the crowning work of God's creation, shall we say? NO, NO! Wait, just listen—"O, listen to the wondrous story:" "The seed of the woman shall bruise the serpent's head:" "I know that my redeemer liveth, and he shall stand upon the earth at the last days"—Job. "A prophet shall the Lord your God raise up like unto me; **Him** shall ye **hear in all things.**; and it shall be that whosoever will not hear that prophet shall be cut off from among the people."—Moses.

"Behold, a virgin shall conceive and bear a Son, and shall call His name Emmanuel (God with us)."—Isaiah. (Read Isa. 53).

"But thou Bethlehem which are but little among the cities of Judah, out of thee shall come forth unto me one that is to be ruler in Israel, God's people, whose goingsforth are from of old, from the beginning of days."—Micah.

"Unto you that fear my name, shall the Sun of righteousness arise, with **healing in his wings.**"—Mal.

"Behold my servant whom I have chosen, my beloved in whom my soul is well pleased; I will

put my spirit upon him and he shall declare judgment to the nations."—Matth.

"Fear not, Mary, for thou art endued with grace from God; thou shalt conceive in thy womb, and shalt bring forth a Son, and shalt call His name Jesus; for He shall save His people from their sins, and He shall be called the Son of the Most High."—Matth.

"Be not afraid, for behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David, a Savior, who is Christ, the Lord."—Matth.

Also the testimony of old Simeon, "Mine eyes have seen thy salvation which thou hast prepared before the face of all peoples; a light to lighten the Gentiles and the glory of thy people Israel."—Matth.

Hear a voice at the transfiguration, God said; "He is my beloved son; hear ye Him." Also we have Christ's own testimony: "The spirit of Jehovah is upon me! because He hath annointed me to preach good tidings to the poor, He hath sent me to proclaim release to the captives, and recovering of sight to the blind; to set at liberty them that are bruised, to proclaim the acceptable year of the Lord. **Today is this scripture fulfilled.**"

Did He do what He was annointed to do? Did He do what God sent Him to do? Did anyone ever before preach good tidings to the poor? Never. Did anyone ever proclaim release to a single soul whom "satan had made captive at his will?" Never. Had anyone ever given sight to the blind? Never. Did anyone ever apply the healing balm to them that were bruised, them that were crushed down and in despair? Never. Did anyone ever before announce the acceptable year of the Lord? Yes, His forerunner, John the Baptist, who came the nearest to being the real man

of any that was ever born or woman, said: "The kingdom of heaven is at hand." His chosen twelve said, "The kingdom of heaven is at hand." The seventy others He sent out were commanded to announce, even to those who rejected them: "Nevertheless, know this, that the kingdom of God is come nigh unto you." All these hopeful promises and their fulfillment refer to Christ, the One whom we are trying to know and to consider.

Let us note, also, His reply to the messengers sent to Him from John (who was then in prison) with this important and searching question, "Art thou He that should come, or look we for another?" His reply was, "Go, tell John the things ye do see and hear. The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached unto them; and happy is he who shall find no occasion of stumbling in Me."

Did any of you ever study Hopkins' "Evidences of Christianity" and Butler's "Analogy?" I did; but I tell you it is trash compared to the evidences sent to John. Have we the same evidence today? Look about you: Where He healed scores then, He heals thousands now. Whereas, He fed thousands then, He is feeding hundreds of thousands now. He preached to hundreds of thousands then—He is preaching to millions now, and blessed are we "who find no occasion of stumbling in Him."

Now, "Whom do men say that I the Son of man am?" "Some say, John the Baptist, some say Elias, and others Jeremiah or one of the prophets." (Every one of these names were highly esteemed. They were honorable and noted characters). Men placed Him as high as their moral conceptions would allow them to do. They could not conceive of any one being higher than these prophets. If I ask you the same question now,

you would have to answer in the light of facts: "Some say, an impostor, some say, a fanatic, some a religious enthusiast." Others would say, "He is the author of a new religion." And another, perhaps, "A good man, but misunderstood and misquoted by His followers." While still others would say that "He certainly was a good man, a great teacher and moral reformer."

That is as high as the human mind can put Him, for we cannot conceive of anything higher; our vision is too limited. After all, when Jesus asked His disciples that question and got their answer, He did not even notice or comment on it. He did not care what people in general thought of him; but He immediately asked them a second question which did vitally concern Him and them: "Whom do ye say that I am?" The answer was ready, prompt and definite (no "perhaps," "maybe," or "I believe" about it), **"Thou art the Christ, the Son of the living God."** (Good answer). "Blessed art thou, Peter, but flesh and blood hath not revealed it unto thee, but My Father who is in heaven."

That revelation and that prompt, fearless answer in response makes you or anyone a rock, solid, immovable, unassailable. "I will found my church on this Rock, and the gates of hell shall not prevail against it." There can be no guesswork about the **who** and **what** Christ is.

Shall I now turn the same question from men in general to church members in particular? If I do shall I get the same definite reply that Peter gave? Will I get it from **one** out of twelve, of you? I shall not ask it.

God help every one of us who has not had a revelation of Jesus Christ to seek it with all diligence, till we **"know Him whom we have believed."** "For this is **life eternal**, to know Thee, the only true God, and Jesus Christ whom Thou hast

sent." To know Christ is to love Him, and to love Him is to keep His commandments; to love Him and keep His commandments is to have His indwelling presence continually, and that is life.

Jesus said, "If a man love Me he will keep my word; and My Father will love him, and we will come unto him and make our abode with Him." The Father, Jesus the Son, and we His followers, all in the same "abode." His prayer was, "I in them and Thou in Me; that they may be perfected into one." That is, God is in Christ, and Christ is in us. Emmanuel, "God with us" and Christ in us; **Christ in humanity is Christianity.**

I repeat, "Christianity, what is it?" Now let Paul, also, answer: "You, to whom God would make known what is the riches of the glory of this mystery; which is **Christ in you**, the hope of glory." Reviving the soul, the crowning glory of man. Christ, whom we preach, warning every man and teaching every man, in all wisdom, so that we may present every man **perfect in Christ Jesus.**"

The real Christ is a mystery to every one, until God reveals Him. I cannot reveal Him; the Preacher cannot reveal Him, "flesh and blood," cannot reveal Him; but my Father which is in Heaven.

The Father reveals the Son, and the Son, reveals the Father. To have **life-Eternal** we must know both the Father and the Son.

We have learned that there could be no Christianity without Christ. And that there would have been no need for **Christ** if there had been no Sin. He is the sin bearer. Sin may not seem so bad till we consider the results. "Sin when it is finished bringeth forth death." Sin spoiled God's work. It destroyed the God-likeness in man. God could not finish man until Christ

destroyed the works of the devil. You know there are two men, and only two, in the world. The first man Adam and the last Adam. The rest of us are only reproductions of the one or the other of these. "The first Adam was made a living soul," the last Adam was made a quickening spirit. The first, is of the earth earthy, the last is the Lord from Heaven.

The former, with all of His progeny, are earthly, created beings; and together constitute humanity. The latter, with all of his, are Heavenly; their citizenship is in Heaven," and together they constitute Christian-ity.

The Christian in his present state, belongs, in part, to two kingdoms; the animal kingdom and the spiritual, or kingdom of Heaven, which had its opening from John the Baptist, when he said: "The Kingdom of Heaven is **at hand.**"

Men and women have been entering into it ever since. The kingdom of Heaven is not yet, a dominant kingdom on earth, but the indications are, that it soon will be. It may be a few thousand years, but that is not long. When Christ "shall sit on the throne of His glory and separate between the nations;" the Christians shall be assembled on His right, and the unchristian on His left.

The former shall inherit the kingdom prepared for them; and the latter shall go away in to everlasting **destruction**, shall I say? No, because the record from which I quote, does not say it that way; but everlasting punishment; (but is not destruction, punishment?) and the righteous into life eternal."

I can have no proper conception of that punishment. I do not care to know, my highest concern is, to be, and to remain, a citizen of the higher kingdom.

No power on earth could induce me to become

a materialist, for tho I came up from the earthly, I never want to return back to it. "If we then be risen with Christ, let us seek those things which are above where Christ sitteth."

Christ does three things for us, First He takes away our sins, then He quickens us or makes us alive again, and sets us free. Then, lastly, He extends a helping hand to us, saying: "Come unto me all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly of heart, and you shall find rest unto your souls."

We could not come to Him until we were alive and free. Some of you remember the slave, whom some benevolent man had bought and set free. When he found that he was free, he rejoiced greatly; but then, although he was free he did not know what to do. So, after awhile, he sought out the man who had set him free, and asked that he might become **his** slave. So Christ, not only sets us free, but He invites us into His own family, and we have Him for a friend and counselor always.

Do you know, or do you wonder, why Jesus put his invitation that way, saying: "**all ye that labor and are heavy laden?**"

You remember what the curse was, on man, for his disobedience; "in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; Dust thou art and unto dust shalt thou return."

Tho our sins be removed, and we are made alive and set free, that sentence, from God, still stands; and we are not relieved from the curse, until we are safe within the fold of Christ; and have his yoke upon us, and Him for a yokefellow, "I stand amazed, in the presence of Jesus, the Nazarene; and wonder how he could love **me**, a sinner condemned, unclean; how **wonderful** is

my Saviour's **love** for me."

If I were asked the question: "What is the greatest need of the Church?" I should say: "It is the need of Spiritual development in its individual members."

For that is what makes us more Christ-like. The Spirit is a gift from God to us, who have become Disciples of Christ. But like all our other gifts from Him, it is given in the embryonic or undeveloped form, and we are expected to grow in spiritual stature, just as we grew in body and mind.

Our bodies are very small at the beginning of our existence, so small that it requires a magnifying glass to see them. So also, with the mind. In the infant, it seems almost a blank, but the germ of it is there; and how wonderfully interesting it is, especially to the parents, to watch it unfold; day by day, month by month, and year by year. They notice every indication of its development, and soon begin to say: "How bright it is," "how smart," "how cute." They are glad when it is old enough to go to school; they scan its grade cards to see how high it stands in its classes.

When graduating time comes, how eager they are to attend the exercises. With what pride they listen to their girl's essay or their boy's oration; they are sure **He** will do something worth while, for he has a well developed, strong **mind**.

While the body was growing they provided food and clothing for **it**; yet, their chief concern was the development of the **mind**. Too often parents are satisfied with this bodily and intellectual equipment.

They, no doubt, think this fits their child for any and every emergency in life. What a mistake! Think of the humiliation to them, when a few years later, they hear that their child,

their **boy**, or their **girl**, has gone to the bad, with a ruined character and a criminal record. Our penitentiaries have a large percent of college graduates in them; and there is still a larger number of them who ought to be there.

No, it is not enough that we have, and develop body and mind. There must be something higher, and greater, and better, than intellect; and God gives it to us, just as He gave us our bodies and our minds. Do you ask what that something is. It is soul-life and spirit, by the soul we know right and wrong, by the **good spirit** we are impelled to do right by the **evil spirit** we are impelled, literally **driven**, to do wrong.

By inheritance, we are the recipients of an evil spirit. It, like our minds, is undeveloped, and we are fortunate when it remains so. Thru faith in Jesus Christ, who from His birth was possessed with the **good spirit**, we may have the evil spirit removed, or destroyed, and the **good spirit** of Christ implanted in us.

Then, as soon as that is done for us, we are changed, i. e., we are converted, we have the Spirit of Christ. And now immediately should the work of development and growth begin.

It is **our** work. It is done and proceeds on the same principles of development and growth as in any other department of life; by giving attention to the cultivation of it, by exercising and using it. We all know very well that any living thing develops in just that way.

It has been a very rare thing to see the words: **spirit** or **spiritual** used in connection with the make up of a man's character, in any of the secular papers or magazines, until quite lately. Such words were thought to be out of place, anywhere except in the pulpit or in ultra religious papers. It is so generally believed, that body and mind are all that we are, and all that we have

to do with, that the idea of **Spiritual** faculties, is regarded as a superstitious innovation. Just lately, however, a change in thought has taken place, I give here an extract from a Farm Journal. In commenting on the rush of people from the country to the town, it has this to say: "To cure this ill, agriculture must have a fair chance to develop, so that its rewards financial, social, and **spiritual**, shall compare favorably with other vocations. We need leaders in Citizenship, in mind and in **Spirit**. **Spiritual** well being, mental poise and economic welfare, are the trinity, which enables the "individual group, or nation to pass from adversity to prosperity." That is good; you see the **Spiritual** side of our life is being considered, as a practical and desirable part of our makeup.

When I was a small boy, in the place where we lived, (the mountainous part of Penn.) many of the people were just as skeptical and mystified about the **mind**. They wondered what it was and where it was located, and when they were solicited to send their children to school, which was then only a subscription school, they shook their heads, and said: "It's all nonsense, to talk about minds and making them grow." Others said: "I don't know nothing about that foolishness them school people are talking about gittin up." A year or two later, a wonderful **man** came into the community; they called him a "Freenologus." He was going to tell them where the **mind** was located; that it was in the head, and made up of some kind of stuff called brains; and made into bunches, and trial by feeling over the head he could tell which bunches were the biggest, and that way he could tell the people what kind of business they ought to go into. And, in order to help the school teacher along a bit, for letting him have the school house to feel heads in, he told the folks that if

they sent their children to school, them bunches of minds would all grow bigger so they could do 'most any kind of business they wanted to, when they got to be men. Now, as a matter of fact, our **minds** are just as mysterious as **spirits**. In conclusion what shall we say? First of all, I want to say: that Christianity is something real and definite; and that it is the result of man's incompleteness, and undone condition and Christ's **power** and **willingness**, to redeem and **perfect** him. And that the Christian, and He alone, is the finished man. I quote again from Paul—"Ye are complete in **him**," if that be true, it follows that, **out of him**, the **unchristian** man, is **incomplete**; he is only an approximate to the real man. And, that man is endowed by **God**, the Eternal Spirit, with body, Soul and **Spirit**; each of which is a gift from Him.

The last and highest of these has been withheld on account of Sin, which killed the Soul, but is still the **promise** of the Father, to be fulfilled as soon as the Soul is made alive again in Christ. "Repent and be baptized into the name of Jesus Christ and you shall receive the **gift of the Spirit**" which makes man complete.

Wherefore it follows that all Christians perfected men, finished men, together with Christ, their representative head, constitute Christianity, just as the first Adam and his posterity constitute humanity. Hence, the natural man, and the **Christ-man**, occupy different spheres and different kingdoms. The former, the natural kingdom, the latter the spiritual kingdom.

The earthly man became a living soul, died in Sin, was made alive in Christ, obtained the Spirit, which is the finishing work of God the Father, and is there-by become one with Christ and one with God, viz: **A Christian**.

CHAPTER II.

Christianity, Differentia.

We now wish to consider briefly, some things with which Christianity has been confounded, both in our minds and in our practice, and with which it is very closely related; 1st: Judaism, or legal-ism; 2nd: Theology, or theism; 3rd: Sociology, or moral reform; 4th: Religion, or restraint thru fear of some mysterious power over us.

Judaism, is both a religious and a civil institution. It ranks the highest of any religious institution in the world, and is entitled to our serious and careful consideration. From it we get the fundamental principles for the best laws the world has ever had. It has been instrumental in lifting the world to a higher moral plane than any other social or religious propaganda. It was Divine. We know it was divinely ordered, for thru its influence was ushered in a new era and a new kingdom. Out of it came Jesus Christ, the Lord-Man, the Savior of Man-kind. The connecting link between Judaism and Christianity, is the prophecy, and moral-reform movement of John the Baptist. It was not a religion in the strict sense, but rather a sociologic moral-reform-movement, just such as many advocate now, promulgated and carried on thru vehement preaching, and moral-suasion. The personality, and moral and spiritual force, of John, the world's greatest preacher, was the chief factor in its propagation. It is still in active operation, and exerting a mighty influence on the social and moral condition of the world.

Both the Judaistic, and the Johnistic, systems, have a theology running thru them, which is peculiarly and distinctively their own, viz: Monotheism. The theology of the world, can be put into two great divisions, under which all minor divisions can be classified: The one is Polytheism,

(many Gods). The other is Monotheism, (one God). In the Bible, God is frequently called, the God of Abraham, Isaac and Jacob; also the God of Israel; and by various other names, all in some way pointing to the Supreme and Infinite Ruler of the Universe. None of these systems which I have named, nor all of them combined, constitute Christianity. They are essentially and entirely distinct from it. This, however, is true in regard to them: They did help to prepare the soil, in which Christianity might take root and grow. They did prepare the way for, and lead up to it. They cleared the field, removed the underbrush and rubbish so that the seed of the new kingdom could be planted.

John gives warning to all men, that "the kingdom is at hand," and that "the axe is laid at the root of the trees; that every thing that does not bring forth good results, i. e. that does not "bear good fruit," will be cut down and be burned up. He heralds the coming of the new landlord, who will plant only "good seed" in the field, which is the world.

The law is the World's Schoolmaster to bring men to Christ, i. e. it gives a course of discipline which seems absolutely necessary to prepare men to receive Christ, and become a part of His Kingdom. The world is so engrossed in wickedness, and men every where are so obsessed with the evil spirit, that some powerful restraint is necessary to arrest them and get their attention and bring them to their senses, in order that the new and better and higher life can be presented to them.

It ought to be clear now that altho there is a certain relation existing between these—Legalism, Socialism, Moralism—and Christianity, they are not identical with, nor are they any part of Christianity. The thing that has puzzled most men, and even Christians themselves, is to get a clear dis-

inction between religion and Christianity. Indeed there are very few of those who have made comparative religion a study, but that regard Christianity as **one**, of the hundreds of religions of the world. In making their comparisons they all place it at the head of the list. Altho some of them rank Confucianism and Zoroasterism on a par with it, in some respects. The difficulty is that they have been trying to compare things that are different in kind; tho having some things in common.

It is not a religion, either in the common accepted sense, nor yet in the etymological sense. The word religion is derived from the Latin word *religare*, which means to bind back; i. e. to restrain or hold in check; so that, in the original language, any ordinance, rule, or custom, which placed restraint on people, would be religion. But it came to be applied to any influence of the gods or fates; so that people were afraid to do certain things, lest the gods would be angry, and send some calamity upon them.

Many of us remember when we, as children, were told that the "Badman" would get us if we were not careful about things we said and did. There is no doubt but that much that we were taught had a restraining influence on our conduct, and was, "so far, so good." There certainly is very urgent need of restraint along some lines of conduct among us, today; here and every where.

Those of us, who say that the crying need of the world is religion, i. e. restraint and a check on some of the bad things that people are doing, are saying the right thing. It needs, however, to be shown and explained how and why that swift and terrible retribution will follow if there is no restraint. Wickedness brings its own damnation. That is **religion**, but not Christianity. Then you ask: "What is it?" Christianity is a **life**. A new

kind of life, in which the impulses and inclinations, the likes and dislikes, the aspirations and incentives, have all been changed; so that, what we before **inclined to**, we now abhor, what we once loved, we now hate, and what we once hated, we now love. "Because thou hast loved righteousness and hated iniquity, God, even thy God, hath highly exalted thee." The new man, or Christian, loves the good and **inclines to it**. "His delight is in the **law of the Lord**, and in his law doth he meditate day and night." On the other hand, "the carnal mind is enmity against God, and is not subject to the law of God, neither indeed can it be."

It is the "**more abundant life**;" fuller, richer, more enduring. It is made up of **Christ**, the head, and all who become "**new creatures**" in Christ. It differs from all forms and types of religion, in this, that all religion whether high or low, good or bad, is something that we **learn**, and then practice; while Christianity is something that we **become**, and then live. Christianity has a religion, "**pure and undefiled**," and in keeping with its high plane of life. Jas: 1-27.

All religions are **isms**; the product of man's mind.

Christianity holds the same kind of relation to humanity, that humanity does to brutality. Humanity is incomplete, and imperfect; its representative head is the **first Adam**.

A Christian is a man as he **ought to be: complete**.

The essentials of Christianity are set forth in terms of **biology**; the essentials of religion, in terms of ethics and escatology. It is folly, to try to compare things that are incomparable; hence, Christianity should not, and cannot consistently, be classed in with the study of, "Comparative Religion."

The effort to do so, has clouded our concep-

tion, and hindered our teaching of it. Christianity says: yes, "the **life** is more than the meat, and the **body** is more than the raiment." Religion says: "meat and raiment first;" "the **life** will come out of the meat; and the **body** will come into the raiment."

The very best religion in the world, which in our estimation is Judaism, only changes the manner of living, the outward conduct, in its followers. Christianity changes the **soul-life** of its members. They get new **powers of life**, new loves and new hates, new hopes and aspirations; and are possessed of a new spirit and guiding-star. A new song, also, breaks forth from their lips, and a new joy fills their hearts. Religion seeks a God "**afar off**," and **transcendent**. "Whom ye ignorantly **worship**, Him declare I unto you." Saul.

Christianity feels God, near by and **imminent**; as well as transcendent. Religion is man "**feeling after God**, if haply he might find Him." Christianity, is God **seeking man**. "He came to seek and to save that which was lost." Religion, at its best, is man wending his weary way back **toward God**. Christianity is, "the Father meeting him, yet a long way off; embracing, kissing, forgiving and reinstating him." It is man, "made alive from the dead." it is, "God manifest in the flesh." A religion, must be suited to a particular age, people, and condition of life. Christianity, reaches all ages, peoples, and conditions.

A man may be **religious**, and still have the carnal mind; he cannot be a **Christian** and have the carnal mind. "If any man have not the spirit of Christ, he is **none of His**." A person may be **too religious**; he cannot be **too Christian**. Religion is changeable, and may become obsolete.

Christianity is unchangeable, and eternal. It is not fair to ask the heathen to exchange **their** religion for ours, even tho we believe ours to be

better. It is right, that we should ask them to accept "**the Christ**, who is theirs, as well as ours; and let Him transform their lives and also their religion.

Anyone can have religion and not be a Christian, but he cannot practice the Christian's religion without first **becoming a Christian**.

The **preacher** may convert a man to a given religion, but he cannot convert him to Christianity. Religion is egotistic. Its devotee is promised a reward, and salvation for self. Christianity is altruistic, "no man liveth unto himself." Its individual member is promised bonds and persecution, with the humiliation and sacrifice of self, for the uplift and salvation of others but with it life and joy. Religion is man seeking and imploring God, that he may receive service from God. That is the trend of the religionist's prayers, that God shall do something **for him**; he "thanks God he is not as other men." Christianity is God seeking and persuading man; that He may receive obedience and service from man. "Be ye reconciled to God." Religion supposes that God will yield to man's petitions. The religionist makes long prayers so as to impress God with his wants. Christianity asserts that man must first yield to God's will and commands. He is **Head** of the family. "**Submit** yourselves therefore unto God." "Humble yourselves under the mighty hand of God."

A religion is an **organization** and gets its life-energy from its members. Christianity is an **organism** and gives life-energy to its members. Religion has its origin in a **man**; Christianity has its origin in a **seed**. See Gal. 3:16, John 12:24, Acts 8:33 and Isa. 54:3. In our Bible, and in our teachings, we have Judaism, a religion, still attached to Christianity, as tho it were a part of it. Judaism, is the shadow, it is typical. Christianity is

the real substance; Judaism, is the plan; Christianity is the structure. They should always be studied as distinct and separate.

No state or nation should hesitate to put the study of **Christianity**, (not religion) into all of its schools. It cannot mislead or wrong anyone. Religion, at most, only reforms men and then leaves them in their old environment to again become filthy. Christianity transforms men and lifts them into a **new environment**, so that they can **remain clean**. "Our citizen-ship is in Heaven."

Christianity resurrects men, i. e., makes them able to arise and stand erect. "I am the resurrection and the life." Christianity is in the world, but it is separate and apart from the world, a city **on a hill**, a light **on a candlestick**. Religion tries to get men to act contrary to their **impulses and inclinations**. Christianity first changes the spirit or bent of the mind, so that men may follow their inclinations and still do right, to find delight in doing right.

Religion saves and protects the Shepherd; and lets the Sheep look out for themselves. Christianity sacrifices the comfort and convenience, and even the life, of the Shepherd for the protection and safety of the sheep. "The good shepherd layeth down his life for the sheep." Religion recognizes and points men to **God**. Christianity "shows us the **Father**" and brings us into intimate relationship with Him. Christianity says: "I came that you might have **life**, and that you might have it more abundant." Religionists always want to have a "revival of religion." Christians want to have a revival of the **Christ-life**, or of Christianity.

In the foregoing comparisons, or rather contrasts, of religion and Christianity we have considered religion at its best. At its worst, we all know that it is low, sensual, debasing, devilish.

Religion has done the worst and most degrading things the world has ever experienced. Christianity is always true to its aim and purpose: **“Salvation, Righteousness, Peace and Joy, through the Holy Spirit;”** and **the end Eternal Life through Jesus Christ.**—Amen.

CHAPTER III.

Christianity Applied.

Down to business, with its everyday clothes on.

First of all we must remember what we are dealing with. It is a life, but it is a communal life, made up of many individual lives. Man, because he has risen to a higher plane does not cease to be gregarious in his habits. As a Christian, he is even more closely and intimately associated with his fellows. He gives greater care and closer consideration for the comfort and well being of his neighbor, indeed that is one of the marked distinctions of the higher life. Men cannot live happily and contentedly together unless they are actuated by some higher motive than selfishness; and human nature does not and cannot rise above it. The highest possible attainment on the human plane is the "Golden rule:" "Whatsoever ye would that men should do to you, do ye even unto them like wise." This is fulfilling of the law. Nothing in it of "loving your enemies," or "doing good to them that hate you," or "praying for them that despitefully use you and persecute you." Because "love worketh no ill to his neighbor," it is also a fulfilling of the law, but that is only the negative side of love. It has a positive side also. Love lifts up the fallen, it relieves distress, it is kind, it soothes the sorrowing, and assuages grief, it pours in the healing balm to relieve suffering, whether it be physical, mental or moral.

Paul's statement: "Be kindly affectioned one to another, in honor, preferring one another," is useless advice to any but Christians. The world cannot receive it. Men everywhere could apply the "Golden Rule" if they desired and purposed in

their hearts to do so, but there is not "the willing mind." They do not desire "to look also on the things of others." Their **own interests** occupy all their time and attention. Altruism is not found in their vocabulary.

It must be evident that since Christianity occupies a different sphere, and stands on a higher plane, that its rules of conduct and its ethical standard should be higher than that of the world. "The world will love its own." And it resents anything that assumes to be higher or better. The average church organization scarcely rises above the world's standard in moral conduct. So we see there must be some difficulty in applying it to society as we find it.

There is at the present time a great cry for **practical Christianity**, as tho anyone could just **practice** it without having it. The laws of the state do not allow anyone to **practice** medicine until he has given satisfactory evidence that he has the knowledge to qualify him to **practice**, because it would be dangerous to the people for him to undertake to practice what he did not know. And so it is when the worldling undertakes to **practice** Christianity. He not only fails, but he becomes a menace to the social welfare of the community. It's folly to talk about society or people of the world applying Christianity in their business affairs. It is not done and it **cannot** be done, until there is a change in their **nature**. "First make the tree good, and the **fruit** will be **good**." You cannot make an orchard to produce **only** good fruit unless you make every individual tree in that orchard good. So also we cannot have social conduct **only** good, or all good, except as we make each individual of that society good. It is altogether a slow and tedious process, but it is worth while to make the effort. Now how shall we as Christians set about applying our

Christian principles, so that it will enhance our own well-being and happiness and also be a light to the world, and as salt to the earth? I know, we could do no better thing than to study carefully Christ's sermon on the mount, and then contradict and refute Bob Ingersol and every infidel disciple of his, who says: "Yes, it's very nice; but impracticable," by actually living it out in every day conduct among ourselves. **Can we do it?** Yes, thank God for his matchless **grace**, we can. The first step is to take Christ at his word. When he says to us: "Seek ye first the Kingdom of God and his righteousness." Lets us do it. Let us make it the first and most important thing of all life's duties. And when he says: "All these other needful things will be added to you" let us believe him, for He is able to make all grace abound, so that we may have all sufficiency.

It is not possible to enumerate all the things that a Christian ought to do, but we can indicate enough to show that his rule of life and conduct is, and must be, higher than any civil or moral code can give us. Christianity does not disregard the civil law. Christ said: "Think not that I came to destroy the law or the prophets, I came not to destroy but to fulfill."

Just here we might consider what Paul said about being free from the law. A Christian is free from the civil law, only as he fulfills by doing all that the law requires, from Christian principles and impulses. The law is intended to make people do what is just and right. The Christian does that, because it is the natural inclination of his life. So he is free from the law. He has obeyed it from the **Spirit** that is in him, without ever knowing the letter of the law." They say: "it takes all kinds of people to make a world." That may be so; but it takes only **one kind** to make the kingdom of heaven. Do you ask then: "If all men

were Christian, could the civil laws of the land all be done away with? I answer yes, most certainly, because they would become a dead letter and useless. Now someone wants to ask another question: Are not Christians commanded to be subject to the laws of the land in which they live? I again say yes, for in every land there are still lawless people, and we as Christians must recognize civil authority both for the sake of civil justice and also for our own protection. We ought to help make and sustain the best possible laws. There seems, at the present time, and under present world conditions, to be a two-fold authority over us, the civil and the divine. We must "render to Caesar the things that are Caesar's and to God the things that are God's." They seldom ever conflict, but when they do, we must "obey God rather than man." In the early history of the church such conflicts were more common, and many good men and women too gave up their lives rather than to disobey God.

The Christian law of love and good will, stand the test of all circumstances and conditions, for "love worketh no ill to his neighbor." "It is kind, it is sympathetic and helpful, it helps to bear another's burdens, it never fails." The civil courts are supposed to settle law cases in the spirit of the law; sometimes that differs slightly from the letter of the law. I might sight some easy case. The road law requires that in passing vehicles, each one turn to the right, but as has occurred to me several times, in meeting a man with a load coming up grade and I with no load going down, if the good beaten track was on my side I turned to the left to give him with the load the solid track. Did I violate the law? Another, the law forbids me to force open the doors or windows of my neighbor's house. I see him gather up his family and drive away. An hour later, as I pass

the house I see smoke coming from a crack in the kitchen window. I go around the house and look in; beside the stove I see fire on the floor. I try the door, it is locked; doors all locked, windows all fastened down. I grab a bucket of water from the well, throw my weight against the door, force it open, extinguish the fire that had already burned a large hole in the floor. Am I guilty of house-breaking? The purpose of law is to protect a man's property. I damaged his door, I broke his lock, did I protect his property or did I destroy it? I want us to see that we must act under the higher moral impulse even tho we violate the letter of the law, and in doing so we are not lawless citizens. I might have shifted responsibility by going on about my own business. We say: "Look not every man on his-own things but also on the things of others."

We have on the merely **human plane**, three well marked classes: The lawless class; the law abiding class, and the moral class, those who pride themselves in "doing **right** because it is right." They need no religion, and they brook no restraint; they need no law and they want no **Lord**.

The legalist also prides himself because he is a **law abiding citizen**. He goes down to Jericho in his automobile, he pays his own bills and observes the laws of the road, but, on the way he came up to a woman carrying a basket on one arm and leading a little boy by the other. As he approaches them he honks-honks for them to get out of the good track into the mud or snow while he whizzes past. He does not see the forlorn look on their faces as their hope of a restful ride vanishes with him and his machine in the distance. As he approaches the city he meets a man who hails him with this question: "Did you pass a woman and little boy coming this way?" He scratches his head and says: "Yes, I believe I did." "Well, all

right, that's my sister and her boy, I'm going to meet them and help them along, Good-day, Good-day." No, there was no law that required him to stop his machine and pick up "foot-pads," but, just the same his conscience bothered him a little, especially if it was the first time. But there's no law. What would one of the other class the lawless class, do? Just the same, except that he would stop long enough with the woman to filch her basket and her hand-bag. Now some of you wonder what your "so called," Christian would do. Well, if you leave off that "so called," I'll tell you what he would do. In the first place he would not honk, but slow up and turn out to the side to make it convenient for them to get in; he would stop, look pleasant, and in kindly tones would ask if she and the boy would care to ride with them, and if his car seemed already full, he would kindly ask Charlie if he would not step out and ride on the fender and let the lady have his seat; and Charlie would. When reaching her destination he would accept her thanks as good pay, and ask: is there anything else I can do for you? "Yes, if you please, you may tell my brother, down at the shop, that I am here:" "I'll be glad to do so." Now, take that and **thousands** of similar incidents in every day life and we get some small conception of practical Christianity. There is a higher and broader range of Christianity, that we can only touch upon. Indeed it is scarcely understood, except by those who not only have the Christ life, but who have a deep rich experience in the Christian life: for all Christians are not the same size, any more than other men. They grow, or ought to grow, from babyhood to manhood, constantly approaching the stature of the manhood of the Master, Jesus Christ.

We get glimpses of it in the Sermon on the Mount. Blessed, (Happy) are they that hunger

and thirst after Righteousness. How many hunger and thirst, i. e. have a real craving for **righteousness**. That is the foundation of God's throne." "A **scepter** of righteousness, is the **scepter** of thy kingdom." If we could conceive of God departing in the slightest degree from right and justice, then we might think of Him losing his throne in the universe. God's authority and power is not arbitrary. Christ does not hold supremacy in his kingdom, because of superior power and greatness, but because of righteousness. Every thought, every word, every deed, every command, of his must be absolutely **right**. Therefore when we hunger for righteousness, we "hunger for the living God." We hunger for the living Christ and His kingdom. And, "we shall be filled." How insufficient, how unsatisfying, how unworthy is the craving for dollars and diamonds, for gaudy garments and grandeur, for property and pretty play things. When asked the question: "Is not the life **more** than the meat, and the body **more** than the raiment." Men say: "No, I believe not." When asked to "seek the kingdom and righteousness of God **first**," they say: "No," "we are very much occupied with business affairs just now." If they only knew how much better their business matters would fit into **second** place; Our Heavenly Father knows that we need to be "diligent in business" and to be "providing for our own households," but he can help us along so much better if we put **first things first**. "All these things shall be added unto you." We have another example in that sermon, of doing first things, **first**: "If therefore, thou are offering thy gift at the altar and there remembreth that **thy brother** hath aught against thee, leave there thy gift before the altar go thy way, **first** be reconciled to thy brother, **then** come and offer thy gift." God wants the best we have to offer, but he will not accept an

offering from us while we are owing our brother something that ought to be settled **first**. Just what does that passage teach? In brief it teaches, to me at least, that we as Christians must be **just** with our fellowman **before** we are generous with God. "Owe no man anything, save that you love one another," "If one loves not his brother, whom he hath seen, how can he love God whom he hath not seen." Let us not forget that a gift is always an expression of **love**. God so loved that he gave. John 3:16. We ought always to express our love by giving. But we should not rob a brother's hen-roost to give a pot-pie dinner even to the king. My brother has the first claim to my love and consideration. He comes in before the God of the Universe. "By this shall all men know that you are my disciples if you have love for **one another**." Time fails us, to quote from all the Master's lessons to his disciples. Here are a few quoted just at random: "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus," **loyalty**. "As you have opportunity, do good to all men, especially to the house-hold of faith," **General and special beneficence**. As much as lieth in you live peaceably with all men," **Don't retaliate**. "If your enemy hunger, feed him, if he thirst give him drink; (water of course) for in so doing you shall heap coals of fire **on his head**." What do you know about that? Why, you will make him bow to you, whether he was before inclined to do so or not. "Let not sin reign in your mortal bodies that you should obey the desires thereof," **Self-control**, especially of bodily appetites and passions. "Rejoice always and again I say unto you rejoice," **Keep sweet and wholesome** under all circumstances. "Walk in the spirit, and ye shall not fulfill the desires of the flesh." **Don't forget that you are a Christian**, and that your citizenship is in heaven.

“Have faith in God.”

“Be ye **perfect.**”

“Amen.”

CHAPTER IV.

Christianity and Education.

In talking or writing on any subject, the first thing is to have a clear understanding of the words used in the subject. So in this our present subject, we want to know what we mean by Christianity and also by Education.

The term Christianity is generally used in a very loose and indefinite way, sometimes as religion, sometimes as the whole crowd of followers of Jesus Christ, whether they are really getting and imbibing His teaching or not. You know that in His earthly career, a part of the time, He had multitudes of followers, but the number of true disciples was never very large, and at the close when the testing time came, they were few in number. Some think it is synonymous with the church; and there are other vague conceptions which we need not mention.

To us, in this discussion, it means Jesus Christ together with all of His Family, who have been "begotten not of the will of the flesh nor of the will of Man, but of God." Isaiah said: "Who shall estimate his generation" i. e. who shall number his progeny or tell the number of his family. It seemed at first as tho he would not have any, "For he was cut-off from the land of the living." At another time Isaiah said: Of the increase of his Government and peace there shall be no end." John the Baptist said: "He must increase but I must decrease." The Apostle John saw, in the revelation made to him, his family, "as an innumerable company."

The number at the present time may seem comparatively small, but we must remember that it is still very young, made up mostly of babies and immature children. It has eternity for growth

and expansion. They all have the **mind** of Christ, and all have the **Spirit** of Christ, which in reality means to have "**Christ in them.**"

No man is a part of Christianity who does not have the Christ life in him. It is something very definite, and distinct from any other kind of life that we have ever heretofore known. It is transmitted to us from God thru Christ, who transforms our human nature, or the natural man, into the Christ-Man or Christian. So that, we who are so changed no longer "live after the flesh but after the spirit."

Education, by the etymology of the word, means to lead-out or make to grow and develop. Something like the plant or tree is made to grow from a seed. Education is applied to the mind just as cultivation is applied in farming. The husbandman makes the soil bring forth something that it would not do unaided. The Educator helps the mind to yield what it would not otherwise do. Both are capable of being enriched, and both are receptive of good seed or of bad seed, also as in the soil weeds or worthless growth come spontaneously if good useful seed is not planted and cultivated, so in the mind evil or vain thoughts will come up if good seed-thots are not implanted and fostered. Education cannot create anything. It can reform but it cannot transform. It cannot give life, but only foster the growth of that which already has the germ of life in it.

The mind cannot of itself bring forth the best and most valuable thots and ideas, unless good seed-thots are implanted. So that the most important matter of education is the eradication of bad thots and inclinations and instilling good ones, and then fostering and caring for the good so that the bad cannot take root again.

We must not leave this part of the subject without considering the very important item of

environment, or the surrounding influences that either contribute to, or detract from our educational efforts.

I believe it was Emerson who said: "We send our child to school, but the boys on the way to and from educate him."

Clean fields surrounding yours make it easy for you to keep your field clean, but foul ones next to yours make your task hard. So, bad associates of pupils, hinder a good teacher's efforts. He cannot get as good results. We have been in the habit of speaking of **Christian** education as tho it were something apart, and different from education in general. While **Christianity** is something very distinct from **humanity**, it is not distinct from **man**. It is the highest attainment of man. Some philologist has discovered, or claims to have discovered, that according to the etymology of the word, **human** means thinking animal. Whether any one has found it by studying the origin and meaning of the words, or not, it is a patent fact that abstract thought or thinking to a purpose. is what marks the distinction between the **human** animal and all lower animals.

There is also the well known fact, that **man** is more than a thinking animal. Therefore, when we consider the development and education of man, we must take into account all that belongs to him as **man**, and not merely as human. Hence when we speak of Christian education we mean only that the development of Christian Character is an essential part of the education of man and that without it man cannot be considered well educated.

We were taught in the schools that there are five races of men, the white, red, yellow, brown and black. That division is arbitrary and based on non-essential differences. In fact, man is divided into two races, each having essential points

of difference which cannot be mistaken; the human race and the Christian race.

Here we are likely to be misunderstood and criticized. The distinction between Human (the natural man), and Christian (the spiritual man), is based entirely on the teaching of Jesus and the Apostles. "Ye must be born again"—that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." "If any man be in Christ Jesus, he is a new creature, old things have passed away."

"They that are after the flesh do mind the things of the flesh; but, they that are after the Spirit, the things of the Spirit." "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, etc."—"But we have the mind of Christ."

"The carnal mind (the human mind) is not subject to the law of God." Only through fear of punishment can it be made subject even to civil law. Many more passages point to the distinctions between the two.

If we go back to the primitive or early man, we would have to prefix another division. And since the physical is receiving almost as much attention in our schools as the mental, and more than the spiritual, it might be well to include it in our curriculum of education.

So now we have the complete man, physical, mental and spiritual; body, soul and spirit (man).

We all know that there was a time when the physical was considered the important part of a man—indeed, there are many who think so yet. The fact that a demonstration of purely physical strength and endurance, a pugilistic demonstration, will attract thousands; while a demonstration of mental ability will only attract hundreds; and a demonstration of real spiritual power will

scarcely get the attention of scores; and that dollars are paid for admission to the first, dimes to the second, and only pennies to the last, points clearly to the estimates we hold of man's powers and endowments.

It is not the purpose in this discourse to say which of these component parts of man, is of the greatest importance and highest value; that may depend on what is required of him at the time.

True it is, that among the primitive tribes of the earth, the man who could wield the biggest club, and by physical force bring into subjection the largest number of his fellow-men, was the hero of the hour. Later, as man progresses and the intellect comes into prominence, the man of power and influence is the one who can move and sway his fellow-men by the power of his mind and his magnetic oratory. Last of all, we find men exerting a power and influence over their fellow-men, which is neither physical nor yet is it intellectual—it is Spiritual. It is the education, the development of all man's faculties that we are considering.

We admit that these three endowments belong to man; we admit further, that they are all capable of larger development. Hence, a man to be at his best, must not only be in possession of all three, but must have all of them developed to their fullest capacity.

We may have schools for physical training, and schools for mental discipline, and also schools for spiritual culture and growth. But no special school should ignore the three-fold powers in man; and no school should rank as a university, that does not give to each one of them the time and attention that is needful for its highest development. And no public school ought to be supported by all the people, which does not recognize and make some effort for the education of all three

of these God given powers.

Just here, the old puzzling question comes up again for solution—Can we **educate** a person into a Christian? Here we need to be careful, but we need not hesitate. The question is a fair one and I think, can be fairly and clearly answered. We must adhere absolutely to the things and conditions of men, as we find them. We need not even discuss the story of how or why these things and conditions were brot about, or the causes of them. We need only to observe the being we call a man, and take note of the trend of his actions, both physical and mental (psychical) to see that there is a great and fatal defect in his character; and that that defect, precedes and precludes the gift of his highest power, viz: the Spiritual.

The final outcome, and the clear results, of man's life, are not what God intended nor what we expect and demand. It is not that he fails to produce **something**, but he fails to bring forth that which is good and right.

Education always increases man's ability to accomplish things; whatever he sets out to do, it brings larger results. If he is doing **bad** things, or if he is doing **good** things; in either case, he accomplishes larger results. Now, that may be clear to many of you, but that it may become apparent to all, I will illustrate—Some of you know what quack grass is. For those who do not know, I will say: It is a nice-looking, rank-growing kind of grass; in appearance not unlike blue grass and red top. It takes full possession of the soil and chokes out every other kind of vegetation. It grows on every kind of soil. To enrich and cultivate makes it grow ranker and stronger; but the unfortunate thing about it is that it is worthless. Stock will not eat it. It contains no nourishment. Now what must be done in the case of a field of

quack grass? We know that the chief and first consideration in grass, as in everything else, is quality. If the quality is right, then the larger the quantity the better; but if the quality is bad, then the greater the quantity the worse. And so is in human life the product is worthless, so far as quality is concerned.

What we, as Christians, regard as the essential qualities are **righteousness, peace and joy**. Then the out-put of a life, however large, and whatever other elements it might contain, if it does not have these in it, is considered worthless.

Some things may seem all right, and we proceed to cultivate them, thinking that that will make them better; but it only increases the amount, and makes nothing good. We are destined to die, for want of that which justifies life. We must have a "**right to the tree of life,**" by yielding **good fruit**.

It is then, after all, not so much a question of whether we are educated or uneducated, good or bad; neither is it a question of Heaven or Hell, but it is a question of **life or death**.

Sin, however we may define it, or whatever our estimates of it may be, brings **death**, just as surely as leprosy or the white plague. Then I say: "men and brethern what must we do?"

To the farmer who has quack-grass in his field, there is only one word to say, that is: eradicate. He can't grow anything good till that is done and done thoroughly. And any means that will do the work of eradication is a God-send to him. For as a farmer, he is **undone**.

So also, where Sin has taken root in the human soul there is only one word: eradicate. It would be bad enough if only one life here and there in the human family, were infected; but when everyone is included, how **glad** should be the tidings that a means of eradication was dis-

covered and made known.

The **remedy** has been made known, and is available; but how few take advantage of it. Now, there seems to have been some digression from the leading thot, but how could we have proceeded to answer the question—"Can we educate a man into a Christian?"—Without knowing his condition?

Now we can answer by saying, **no**. And the reason ought to be clear to every one, that the effort to do so only increases the power to do evil.

A bad man **un-educated** can do **little** harm, but a bad man **educated** can do **much** harm. You perhaps ask then—Should we with-hold education from our children lest they turn out to be bad? I say, no. The preceding reference was to the adult, already infected with evil.

Right here, I hope to be able to make the gist of this article clear, or my efforts will have been in vain. Let me first ask an analogous question—should we hesitate to cultivate and fertilize our fields lest noxious weeds grow more abundant in them? The child-mind is not bad, but is like virgin soil. There is nothing evil in it, and there is nothing good in it. The children of Christian parents are clean, (see I Cor. 7:14) i. e. their minds are uncontaminated, they are in condition to receive **good** impressions or **bad** ones. Hence the very great and urgent need of implanting the **good**, and then so caring for and educating it that there is no chance for evil to take root. Love, gentleness, kindness, righteousness, peace and joy, take root easily now. The Master called attention to the need of a clean seedbed, when He said: "except you **become as little children** you shall in no wise enter into the kingdom of Heaven." Hearts or minds already infected with evil must be **cleansed**. "A good man out of the good treasure of his heart, bringeth forth that which is

good, but a bad man, out of the evil treasure of his heart, bringeth forth that which is evil."

The means, and manner of cleansing were laid down by the Master and have been proven by actual demonstration from that time down to the present. The leper says to Jesus Christ: "if thou wilt, thou canst make me clean." Jesus says: "I will, be thou clean." He found, and all his co-workers have found, just what every good farmer knows, that the hardest work is clearing and getting the soil ready for the "good seed" that he wants to plant. After the clearing and planting, then there is the double-work of cultivating the crop and preventing the growth of weeds.

You ask one man why he cultivates his corn and he will say "to keep the weeds down." Another will say: "I cultivate to make the corn grow." While the same act does both, I think the latter is the better reason. Just trying to keep down evil is an endless and profitless task, any way you want to apply it. I will give just a little incident here: when visiting an aunt several years ago, two neighbor ladies called one morning, and in the conversation their work in the garden was discussed (it was nearing mid-summer,) one said: "Well, I just leave my morning work in the house and go out and pull weeds in the garden while it is cool. The other one said: "No, I don't leave my morning dishes for the flies; when I get my morning work done, if I feel like it, I work in the garden if not, I don't." "But, don't the weeds take your garden?" "Yes, they are getting pretty thick; but I guess the cabbage and potatoes will make something anyway."

No sooner had they taken leave, than my aunt turned with a rather derisive smile and said: "Those women have great times keeping their gardens. They neither one raise much of anything, and do a lot of work too." My wife said:

"Aunt, how do you manage it, you always have such a good garden?" "Well," she said: "I never have to **pull weeds** in the morning or any other time, and there are no flies to set around on my dishes either. When I plant anything, I hoe and cultivate it often enough that never a weed comes up. It doesn't take long, and it is not nearly so hard as pulling weeds, and then I get something for my work."

I said to my wife, "that is good, go thou and do likewise," she said: "and you too." Yes, and so I am trying it; and it works fine in the Lord's Garden. Start clean and keep clean, by constant care and attention.

Let the watch-word of all our educational institutions be cleanliness and efficiency. They go together; in the garden, and also in the school. As that good aunt said, we get satisfactory results.

The work of Christianity is first getting the the **good seed** planted in the heart (life), then cultivating and educating carefully until results are obtained.

Education, rightly understood, is **Christianity** in its outworking. **God** "works in us." We "work out our own Salvation," with care and painstaking.

The **work** of education is from below up, but the estimate of value is from above down. "First the blade, then the ear, and then the full corn in the ear." We are pleased when the wheat fields green-up in the Springtime; later the waving stalks are a delight as the wind sweeps over the fields, but, after all, it is the golden grain that our hearts wait for.

Just so, in the development of our own lives, it is the fruitage we desire; "the full corn in the ear." First the body, then the mind, and then the "**fruit of the spirit**," which is "love, joy, peace, forbearance, gentleness, goodness, faith, meek-

ness, self-control."

Every life must end up in the spirit, or else it is fruitless. And an education, that does not round up a Christian character, is a failure.

And any school that does not include the teachings of Jesus Christ, who was the greatest teacher, and the highest authority the world ever had, will never reach the highest standard as an educational institution. Our schools ought to make **strong** men, they ought to make **smart** men, but above all they ought to make **good** men. The transforming touch of Christianity ought to be in evidence, in every institution, and in every industry, and in every home, in all this beloved land of ours which from its beginning has been called a **Christian land**. The goal of both Christianity and education is right living, right thinking, right doing.

Good actions are possible, only when preceded by good thots and good impulses are possible, only when suggested and impelled by the **good spirit**. "If ye being evil, know how to give good gifts to your children, how much more shall your Heavenly Father give the **Holy Spirit**, to them that ask **Him**."

The first, and greatest educational institution in the world, is the **home**. A close second to it, is the public school and Church, working hand-in-hand. After that, the higher schools find their places easily. An educated Christian is the **real** the **finished** man. "Ye are **complete** in **Him**."

CHAPTER V.

Christianity and Miracles.

We do not care to discuss miracles, just in themselves considered.

It would be neither interesting nor profitable.

The Miracles of Jesus Christ and his Apostles, taken in connection with their mission and work, and really, as the initiation of their work, ought to be both interesting and profitable.

In taking up the study of miracles in connection with Christianity, it is of first importance that we take into account the whole subject in hand. We naturally expect persons of extraordinary ability, to do, at least some extraordinary things. Otherwise we would consider them only ordinary.

The doing of wonderful and surprising feats did not make Jesus Christ a wonderful and superordinary person; what he did, may have added to His fame, but it added nothing to His power and personal influence. He was possessed of superhuman, and super natural powers. He was a new type of man; such as the human race had never before known. To the human mind and understanding, He Himself was the greatest miracle (wonder) of the world.

To deny that, is to deny everything that pertains to the whole Christian system. It would be to deny the very first and fundamental proclamation, viz: "The Kingdom of heaven is at hand;" first announced by John the Baptist, then by Jesus, then by the twelve, afterward by the seventy others who were chosen and sent out to proclaim it.

The first thought to be impressed on the world, was, that a new Kingdom was about to be ushered in. Not only new, but high, the "of-

heaven" kingdom, men knew something of the other, lower, kingdoms, viz: the mineral, vegetable and animal kingdoms, but they knew nothing of a **Spiritual** kingdom. They **could not**, for they themselves were not spiritual. They had no spiritual discernment. Therefore all powers and manifestations belonging exclusively to the new kingdom were miracles, i. e., supernatural to them. They saw the manifestation of powers, (dynamis) that were astonishing, were marvelous; but, with the statement, that "the kingdom of heaven is at hand," ringing in their ears, why should they not expect some demonstrations of new powers; and why should not we? All that we have learned in nature should lead us to that conclusion. In the vegetable kingdom we see forces that did not appear in the mineral. We see the tree taking matter from the soil and carrying it up 100 feet or more, and building it and holding it there, in defiance of the force of gravitation. We see the animal appropriating matter from the vegetable and not only overcoming gravitation, but also the power of inertia, by **moving** itself from place to place. Always, as we ascend the scale of life, new and higher powers appear, which set at naught the lower laws, as we are accustomed to call them.

A tree is a miracle to all that belongs to the mineral kingdom, not that it looks so different but it manifests powers that are so different. A horse and a grasshopper are both miracles to the vegetable world. Not that the horse is so different in appearance from a tree, or the grasshopper so different from a touch-me-not; but **what they do**, is so strikingly different. They belong to a higher kingdom; that accounts for it, **and we are satisfied to let the matter rest there**. Cattle may know how to gore one another to death, but when a man shoots one, that is a miracle to them, they don't understand how he hurts and kills them,

when he is so far away. In many ways the power of mind over brute force is manifested. It is so common we cease to wonder at it. Now, is it reasonable to conclude that it is **impossible** that a higher kingdom should appear, or, if we admit **its possibility**, should we be surprised that new powers of life should appear in it?

There are two words in the original Greek, and only two, that are sometimes translated "miracle." The one is "dynamis" which literally means **power**. The other is "semeion," which literally means, **sign**. Sometimes they are translated literally; so that, in reading our New Testament, we find Jesus and some of his Apostles; performing **miracles**, showing **signs**, doing **wonders**, and manifesting **powers**. They really did only two things out of the ordinary or natural course of things; either of which were miraculous, because man in his natural state cannot comprehend them. The miracles of Christianity are not **intended** to excite curiosity or wonder; altho they do both. They are not intended to attest to, or show forth, supernatural power; altho they do that also, incidentally. The thing that attested and proved Christ's relationship with God, The Father, was his righteousness, his love, and his **beneficence**. He said that he did the works of his Father, and challenged the Jews and the world to convict him of sin. The proof of discipleship for his followers is their love for one another and toward all men. The miraculous things that Christianity is still doing, are the normal result of the kind of life.

Jesus did not do miracles just to show that he had power that no one else possessed, but because it was **right** and normally in line with his purpose and His work, every act that He performed during His ministry, was a sample and demonstration of what Christianity **should do**. He was the working **model** for the whole Christian

machine. The things that Jesus did, all the things, miracles included, set forth in miniature the entire program of the new kingdom, i. e. Christianity. Not what Christianity **might** do, but what it **must** do, just as the working model of a grain-separator must demonstrate exactly what the finished machine will do in the big grain field, and the machine must do what the model shows, or there is a deception or an error some place.

Every individual sign gave a lesson and set forth a possibility of the "kingdom of heaven." They, every one of them, had beneficence in them, and thereby bespoke the beneficence of the "kingdom of Jesus Christ," (Christianity). Not only so, but they were set forth in order. First the transforming power, (not reforming,) in the first miracle, changing that which is natural into that which is spiritual, now, does some scientist say: "Yes, Nature does that, i. e., makes wine." Let him point out the example. Nature, in the vegetable kingdom, makes the fruit. Man, in the animal kingdom, presses out the juice, adds some sugar and sets it in vessels, and God, in the Spiritual kingdom, makes it wine.

"God makes it wine." Yes, you say: but we can hinder God from making it wine, by shutting out the air. Very true, we can **help** or **hinder** God in the ordinary processes of His work, in every kingdom, even in the Spiritual. "We are laborers together with God," or we are hinderers and retarders of his work, in a great many ways. That is a gracious privilege God has given us, so that we may learn to know Him." But, not so with His arbitrary decrees, "He can work and none can hinder." "Neither is worshiped with men's hands, as though he **needed** anything, seeing he giveth to all, life and breath, and all things," Time is never a **necessary factor** in God's work, any more than it is in His existence. He may do

a thing instantly, or He may take a thousand years, it's all the same to Him. So in all God's works, in every kingdom, He does things according to his own purpose. Otherwise He is not the Christian's God, ("The Father of Our Lord Jesus Christ,"). We must concede: that, "with God all things are possible." To deny that, would be to deny our God and substitute a finite one. We cannot, in this article, go into detail by naming and commenting on each separate miracle; it is not necessary to our purpose at this time. It might be well to consider the different kinds, and their import. After that of transforming, were the many various kinds of miracles of healing and restoring, including all classes of diseases, and all kinds of defects that flesh is heir to. In their working out most of them had an immediate, and also a remote significance. The lessons taught by them were both literal and spiritual. In either case, they are beneficent. The "draught of fishes," at the Sea of Galilee, not only remunerated the fishermen, at the time, who had given their boats and their time for His help in teaching the large crowd that had gathered to hear Him; but it also portrayed to them and to us that by entering into Christ's work and co-operating with Him in His work "of the kingdom," we shall in some, perhaps unexpected way, be remunerated; and also the lesson that, no matter what their success had been, when acting on their own judgment; when acting on his commands, their success is sure; and bountiful. The astonishment and surprise was only incidental.

The "calming of the tempest," on the Sea, which, in a figurative way, always means the lower class of society, was a wonderfully consoling and comforting experience to the disciples who were with Him in the boat; they were "scared to death." He first gave them a mild re-

buke for their lack of faith, then "He rebuked the winds and the Sea," and there was a **great Calm.**" They marveled saying: "What **manner of Man** is this." That, however, was only a by-product. The real lesson, to them, and to us is that when we are traveling with Christ, no matter how up-roarious and threatening the surroundings, due to disturbed social conditions, we and our boat, will never be over-whelmed if we just call the Master's attention to it. Things calm down so that we are really astonished and marvel at the way it is done.

Miracles

The transfiguration is a Miraculous presentation of truths which perhaps surpasses all others in the briefness and compactness of its demonstration, as compared to the scope and far-reaching application in the development of Christianity in the world, and the part Christianity has played as a governing force, in connection with law, and the controlling power of education, Moral Suasion, and Public Sentiment.

The Actual Miraculous demonstration occupied perhaps only a few moments of time, and was encompassed within a very limited space. It had but three witnesses who were competent to testify. Yet, in that panoramic picture was presented historic facts which have covered thousands of years in its unfolding. The world has been the stage of its operations and the whole human family its witnesses. We are made to see at a single glance, the three governing forces of the world. In Moses we see, law. In Elias we see: Moral Suasion and Personal influence. In Christ we have the power of spiritual impulse and spiritual intuition.

When the cloud that obscures our Vision shall have been lifted, and our fear and uncertainty shall have been dispelled, and we are able

again to lift up our eyes and look on the scene, Jesus Christ alone will be in evidence.

The whole wide world will hear the Voice from heaven saying: "This is My Beloved Son, Hear Ye Him." Moses, (the law) and Elias, (the preacher) no longer needed in human affairs, will have disappeared, "and the Government shall be upon His shoulders—and of the increase of His government and Peace there shall be no end." Isaiah 9:6-7.

Another, of a different kind, was that of "feeding the multitudes." This in both cases was a kind and compassionate deed. He knew they needed the material food as well as the lessons that he was teaching them. While this is true, and also that it showed his marvelous resources in providing for all their needs, yet the larger lesson is, that Christianity can receive and assimilate and provide for the needs of almost unlimited numbers without taxing its resources; because they increase with the administering to others; so that "the more we give the more we have." You remember in both instances they took up of the left-overs more than the original quantity. We need look to no other source for our supplies, but we sometimes do; doubting if the **apparently** small supply will satisfy **all** the people. I visited the study of the pastor of one of our most flourishing churches. On a table, before me, lay a pocket-size New Testament. I looked around the room, on the table, under the table, and all along one side of the large study room, were large volumes of books, hundreds in number. As I looked from the little New Testament to all the other large volumes, I thought; My brother, you ought to "Beware of the leaven of the Pharisees, and Sadducees." "Do you not remember the five loaves of the five thousand and how many baskets you took up? nor the seven loaves of the four thou-

sand, and how many baskets you took up? The barley loaves and fishes seemed meager in both variety and quantity, yet they contained all the elements of nourishment that the system needed. So our little New Testament, has all the elements the soul needs, and, as we draw from it, we are amazed at the inexhaustible supply. Another time Jesus walked on the Sea. That never seemed so miraculous a feat as some of the other things which He (Jesus) did; but when we remember that it was a boisterous Sea and at night; it was a truly wonderful thing to do. When the disciples in the boat saw it, they were troubled and frightened. They thought it a ghost. He calms their fears by saying: "it is I." Peter, so accustomed to the Sea, thought it would be an easy swim, he had no fear of the Sea, but the boisterous winds were too much for him; "He got scared." This one miracle seemed merely incidental; but as we think of conditions and surroundings, we find a very important lesson in it. Jesus had sent the disciples across the sea alone, while he dismissed the multitude and then went up to pray. They found it hard boating that night, winds were contrary.

It was approaching the time when He must tell them that he is going to leave them, and they must meet the vicissitudes of life, in the world, alone. Night would overtake them, and the very elements that usually helped them along, would be contrary; making progress very slow and tedious. There would come times, when there would be a commingling of discouragement, doubt, and fearful mis-givings; they must have a sample of it before-hand. They must know that He is not so far away, but that he can come to the rescue in due time to give relief; they must not be overconfident, as Peter, nor yet, faithless; what seems a frightful specter may prove to be their

best friend, who says: "It is I, be not afraid." Christianity has its experience with the **Sea**, (the lower classes, and with the plains, (the masses) as well as with the hills (the better classes) and the **Mountains** (the ruling class). The **Sea** is not liable to engulf us for we know it. But we may have a struggle with it, when it becomes disturbed and boisterous, and darkness surrounds us.

There is still one more. It is hard to see any sense in it. It is the "blasting or cursing of the fig tree." He was reaching the crisis in his earthly career. The lines were being closely drawn. He had just the day before made his triumphal entrance into the City of Jerusalem, the **people** decorated the way with their garments and branches of the trees. It was an impromptu ovation and parade; there was a sudden impulse of rejoicing that became contagious, they shouted; "Hosanna to the Son of David." **David**, a name that touched and thrilled the heart of every honest Jew. The children in the temple took up the refrain, saying: "Hosanna." The Scribes and Priests and high-up Temple-functionaries, moved to jealousy, tried to silence him by calling attention to the childish out-burst; but he said; that is genuine, spontaneous, honest **praise**. "Out of the mouth of babes and sucklings thou hast perfected praise." (They), The priests, were in authority, and he was not, as they thought; yet he knew that **he**, himself, had the highest, and the only real authority. There was a clash. His followers must know their standing and the standing and authority of their master. He showed them that the Sea could not overwhelm them, but now, "the **Mountains**" threatened to fall on them, it seemed that they would be crushed out by the Church **Authorities**. The simple incident of the fig-tree, gave the occasion for the lesson. It is said: "He hung-

ered." It was not physical hunger, for He was just returning from Bethany where His good friends Martha and Mary lived. No, Martha would not let him go hungry; it was a different kind of hunger. The Church at Jerusalem was starving Him. "Nothing but leaves," "barren," when it ought to have **food** for His hungry soul and His hungry heart. His disciples "**marveled** that it was so soon withered away," "Jesus answered and said: if ye have **faith**, and **doubt** not; ye shall not only do this which is done to the fig-tree, but ye shall say to **this mountain**, the sanhedrim, be thou removed and cast into the sea, and it shall be done." What is the lesson for **Christianity**? Why it is this, that, with **faith** in the righteousness of its work and the authority of its leader, it can say to the church that furnishes no food, the "barren church," let it **wither**; and also to the "mountains" of authority: "be thou removed into the sea. You high-up-in-authority-folks, come down from your ruling pedestal, and take your place with the out-casts of society, where you really belong. Our Master says: "You shall not hinder our progress any longer. "Every mountain shall be brought low;" to all earthly authorities, he says: "Inasmuch as you **did** it unto these **my brethren**."——You shall live. Or, "inasmuch as you **did not** unto these **my brethren**" you shall ——"go away." **Nothing** shall hinder or stand in the way of the progress of Christianity. Not the turbulent criminal class, not the barren-church-class. Nor yet the ruling class, even the gates of Hell must give way. If the ruling authorities ask; by what authority does Christianity act. It also will ask them a question: "The Baptism of John, whence was it?" Or, to speak literally and plainly: The repentance of, and turning from sin and the doing of **righteousness**, What about it? is it all right? If it is, then why do you not practice

it; if you say it is not; then look for the verdict of the **people**. In Russia they have spoken. And every nation that denies Christianity the right way, and refuses the "**Scepter of Righteousness**," will have them to deal with, sooner or later.

But, the question still may be asked: does Christianity still do miracles? We say, yes. It must do, now or at some time, all the different kinds of miracles that Christ and the Apostles did. And, moreover, it must do them on a large scale, in the great broad field of the world; and not in some isolated hamlet or village; or, in the presence of, and for the benefit of, the few. Neither will it do them to satisfy the curiosity of a "wicked and adulterous generation." The transforming power (dynamis) is a daily occurrence throughout Christendom. The healing and restoring power is shown in multiplied demonstrations in every city, town and village, whither-soever Christianity has gone, in all the world.

All the signs (semeion), which indicated what Christianity should do, are being accurately fulfilled in their order. They were first done by the Master under different circumstances, and at widely different times, and for very different purposes. And so, we must expect their fulfillment to be carried out in like manner.

Some of them have had actual demonstration already. Others are still for the future of Christianity to carry out. The "Miraculous draught of fishes," showing that Christianity can and must pay its own way, has all along been demonstrated. "Walking on the Sea," appearing at an unexpected time and place to relieve a discouraging and perilous situation on account of the bad elements, has had verification in many instances. The feeding of thousands, nay, millions, through the super human power and influence of Christianity, is, at this time, a matter of daily occurrence; supply-

ing both the material, and the spiritual needs.

The incident of the "fig tree," has already been explained; but, as a matter of actual working out in Christian experience, I would call your attention to the missionary work of the apostles; especially of Peter at Jerusalem, and of Paul and Silas, at Phillipi, Acts 16:16-40, and at Theslonica Acts 17:5-9, and also at Corinth, Acts 18:9-16. Very many similar experiences has Christianity had all down the centuries, the records of which we cannot here mention.

The Miracles by the hands of the apostles were mostly that of healing and restoring. One only needs special mention; that of "Ananias and Sapphira." Acts 5:1-10, it has become a subject for insinuations and gibes; but it has a real significance, in connection with the circumstances, as they were just at that time. They were testing **communism**; very beautiful in theory, and most worthy and beneficent in practice, if! It seems a good thing that the experiment was made so early in their career. It would certainly not be safe for the church now.

What about that "if;" well, it seems that they must have forgotten the lesson of one of the Master's parables, viz: that the Gospel drag net is liable to take in some bad with the good. And that the task of separating is for the Angels, at the end of the world. Peter alone could hardly be blamed. Communism contemplates absolute truthfulness and honesty and not a trace of selfishness on the part of every individual member of the commune. Christianity can have no hope of any such thing, till after the end of the world. "The Holy Spirit is the chief executive now, and He would have to pronounce sentence in every case just as He did in the cases mentioned. There would be no other alternative in real communism. How beautiful it would be to have that kind of a

society or church, with such strict and universal truthfulness and honesty, that the **Holy Spirit** would have no occasion to strike anybody dead. But it is **one** of Christianity's cherished hopes. The miraculous manifestation of the Holy Spirit on the day of Pentecost belongs in a class by itself. The sudden bursting forth of new life, of any kind and in any form, is a mysterious and wonderful **thing**. Seed cast into the soil and out of sight, is, for the time being, entirely out of man's control, and away from under his observation. But, nevertheless in silence and obscurity something is transpiring with that seed; the husbandman is commanded to **wait**; that is all he **can** do, at this stage of the process, after some days of "watchful waiting," during which time the embryonic life, bound up in the seed, is quietly preparing to make its debut into a new kingdom. It really belonged there all the time but could not make a suitable appearance until it went into seclusion and let dame nature help it to prepare a suitable costume in which to make its first appearance in the vegetable kingdom. It comes forth as a surprise for those who were not looking for it. Its form and attire, and indeed everything about it, is so different. "Such is life," such it is in the vegetable kingdom, and so also it appears in the Spiritual Kingdom. The seed has been sown in the heart-soil of Christ's followers while he was with them. In every word, in every parable, and in every miracle there was seed-thought. At the last, his Apostles drank in his very Spirit and life. He said: "Except a corn of wheat fall into the ground and die it abideth alone, but if it die, it bringeth forth fruit." He disappeared from the world, but as a seed in the soil, he was safely lodged in hearts of his disciples. "**Tarry!**" He said, until ye be endued with power from on high." The days of waiting are passed. The time to make their debut

into the new kingdom is at hand, New countenances, new manifestations of life and power, it was indeed a new and marvelous demonstration. No human beings had ever appeared like that. It had been foreseen in prophetic vision, by Joel, the prophet, but here was the actual display of it. "They spake with other tongues, as the **Spirit** gave them utterance." A manifestation of **Spirit Power**, in real, "for sure," common **men**. Nobody had ever "seen it on this wise."

The miraculous lesson is in the fact—"every man heard them speak **the wonderful things of God**, in his own tongue, wherein he was born." Christianity has been doing that very thing ever since. Whereas they heard the "**wonderful works of God**," in 17 different tongues, now they hear them in nearly 200 different languages and dialects. "Their line is gone out through all the earth, and their words to the end of the world."

We can arrive at only one conclusion in regard to the miracles of Jesus Christ. And that is: **no miracles, then, no Christianity**. They are as essential to, and intimately bound up with each other as **the life of the body, and the functions**, by which that life is manifested.

CHAPTER VI.

"The Kingdom, The Church, and Christianity."

In speaking of the mission and work of Jesus Christ, we are accustomed to use a number of terms and words interchangeably, which are not at all synonymous. Sometimes they are so. For instance: the "kingdom of heaven," the "kingdom of God," the "Kingdom of our Lord Jesus Christ," are synonyms, so also: "preaching the word," "preaching Christ," "preaching the Gospel of Christ," all mean the same thing. But, such terms as: "heaven," "the paradise of God," "the future world," "the land of Canaan," etc., are not; they should be used, if at all, with due care as to their significance. Strictly speaking, Christ's work is not **in** the world. His mission, and His message was **to** the world. His **work** is the **Salvation of the world**. The first statement in regard to it is, that "He shall **baptize** with the Holy Spirit and with fire." The word baptize is not always used in its literal sense, but means to separate and to cleanse. The subjects are separated from something, to, or unto, or into some **thing** or **person**. The "Children of Israel" were baptized **unto** Moses, in the cloud, and in the sea." Jewish proselytes were baptized **into** the Jewish religion or church; John baptized **unto** repentance for remission of sins; the disciples were baptized into or unto Christ. e. g., "know ye not that so many as were baptized **into** Christ were baptized **into** his death?" Rom. 6:3. "For by one **Spirit** are we all baptized **into** one body."—Cor. 12:13. "Ye are all the **children** of God, by faith in Christ; for as many of you as have been baptized **into** Christ, have **put on** Christ," i. e. you have become **Christians**.

In every such case, it means separation to,

or into, or unto. Apart from his propitiatory death, the first and most important work of Christ, is to baptize (separate) men into (or unto) Himself, and for His kingdom. "Whose Fan is in his hand, and He will thoroughly purge His floor, and gather his wheat into the garner, but he will burn up the chaff with **unquenchable fire**."—Matt. 3:12. In this, he not only separates but he disposes of each part after the separation. The same thought is expressed in regard to the "Nations"—Matt. 25:32-46. To the one class he says: "Come, ye blessed of My Father inherit the **Kingdom prepared for you from the foundation of the world**." To the other class he says: "Depart, ye cursed into everlasting fire, **prepared for the devil and his angels**." -

In the 1st and 2nd Psalms we find the same differences pointed out; in the 1st, as to individuals; in the 2nd, as to nations. The righteous are as trees planted by the rivers of water, always green, and bearing fruit in their season. "The wicked are like the **chaff** that the wind driveth away—The Lord knoweth the way of the righteous, but the way of the wicked shall perish." As for the **nations** that oppose him: "He shall break them with a **rod of iron**, (iron, figures very largely in the breaking of nations, in this our day) and dash them in pieces like a potter's vessel. Be wise, O ye Kings; be instructed, ye Judges of the earth—kiss the **Son** lest he be angry, and ye perish in the way." Psalms 2:9-12.

The first and most impressive thoughts are, that a new kingdom is at hand, that it is a kingdom in which righteousness reigns, and peace and Joy are constant conditions; and that men must be drawn from the world and be separated and garnered in a clean place. Unlike "the chaff that the wind driveth away," "they shall go into **life eternal**" Jesus said to His disciples: "Ye are not

of the world, even as I am not of the world." "I have chosen you **out of the world**, therefore the world hateth you."

If Christ's work is not in the world, then where is it? I know of no better way to express it, than to say that he stands on the dividing line, between the world and the "Kingdom of heaven." He superintends operations on both sides of the line. He himself becomes the "port of entry" from the one into the other.

"I am the door,"—Jno. 10:9. "I am the way,"—Jno. 14:6. With the Holy Spirit that is in Him, and with the fan that is in his hand, he is separating the wheat from the chaff, and passing it over the line into the garner, His kingdom.

"He came **to His own**, and His own received Him not; but as many as received Him, to them gave he power to become the Sons of God, even to them that believe **in his name**, (Christians).

"No man cometh unto the Father but **by me**." He came from the Father. He is the Lord-man from heaven, the "last Adam," the representative head of "the Kingdom."

The Kingdom was not prepared for Him, but for his children, "the righteous nation." "Who shall number **His generation**?"—Isa. 53:8. "Of the **increase of his government** and peace there shall be no end."—Isa. 9:7.

It was prepared from the foundation of the world, but was not manifest till John declared: "the kingdom of heaven is **at hand**." He made the openinf proclamation: "Behold the Lamb of God that taketh away the **Sin of the world**." Sin had kept its door closed. It was for the righteousness, but "there was none righteous, no not one." Now the sinless one is here. Not only so, but "he is manifested to take away **sin**," so that sinful men may **become righteous**, and "have a **right** to enter in." Loyalty to the Father, and

righteousness, put Jesus Christ on the throne of this kingdom. It is now not only the Kingdom of heaven, but the "Kingdom of our Lord and Savior, Jesus Christ."

Loyalty to **Him**, and righteousness, is our only pass-port into it. Occassionally one is smuggled in without a pass. "The law and the prophets were until John, since then **the Kingdom of heaven** is preached."

The thought of **the Kingdom** is the first to come into view. Its coming had been predicted and expected by the Jews, but was not rightly understood by them. They thought of an earthly kingdom, like that of David but more powerful and aggressive. They could not think of it as a kingdom super-added to the natural kingdom which God had established at the creation of the world.

It was a part of the original plan of creation; it was "**prepared** from the foundation of the world," yet it had to wait over 4,000 years for a suitable occupant. Immediately after the temptation of Jesus, when he was proved **true** and **loyal**, it was turned over to Him; for He was worthy not only to occupy it but to be its Head and Ruler. "Being found in fashion as a **man**, He humbled himself, and became **obedient** unto death, even the death of the cross; **wherefore** God hath highly exalted him and given him a name which is **above** every name etc.," Phil. 2:8-11.

It was rather a unique condition at the opening: there was the kingdom and its ruler, but without inhabitants or subjects. Must he be the sole occupant? Yes, "except **he**, as a grain of wheat, fall into the soil and **die**, he must abide alone;" there was a similar circumstance when Abraham was given the land of Canaan as a possession for himself and his offspring, when, as yet, he had no children. A progeny, in both

cases, was in anticipation, and was a foregone conclusion. Jesus Christ's only opportunity of peopling his kingdom, was to bury himself in the heart-soil of humanity, and in that way to draw up men suitable to be his associates, and share his kingdom with him. Indeed, at his request, the world was included in the gift from his Father, who said to him "Ask of me, and I will give thee the nations for inheritance, and the uttermost parts of the earth for thy possession." Psa. 2:8. They are his to draw from, he must take of them and transform them from a state of sinfulness to righteousness and holiness, for only such can be heirs. He must people the kingdom of heaven with righteous inhabitants. "And he must reign till he has put all enemies under his feet, the last enemy is **death**.—When all things shall be subdued unto him, then shall the Son, also himself be subject,—that God may be all in all." Cor. 15:25-28.

There is sure to come a time when Kingdoms of this world shall have "become the kingdom of our Lord and of his Christ;" and so we continue to pray—"Thy kingdom come, and Thy will be done on earth as it is in heaven."

Jesus must continue to draw to himself, and make them like himself: in fact **one** in spirit and purpose with himself: until the time of final separation, when "the wicked shall be severed from among the righteous;" "the tares from among the wheat," and the "**bad fish** from among the good." He shall send forth his Angels (Ministers) and they shall gather out of **his kingdom** all **things** that offend, and **them** that do iniquity; and shall cast them into a furnace of fire:—Then shall the **righteous** shine forth in the **kingdom** of their **Father**."

Some assume that the kingdom is already turned over to men, for them to take charge of

and run as seems best: following their own **conceptions** as to its status and import; the which are very vague and indefinite. Others think that it is still altogether in the future, to be entered and realized after we have crossed the "river of death." Its possession and enjoyments to be a reward for our faithfulness "here below." Both of these assumptions are in some measure correct, but they lack the true conception as taught by the Lord and His Apostles.

A careful study of all the Parables of the kingdom, showing its likeness from several different view-points, gives us a very accurate knowledge of its scope and status. The disciples of Jesus asked him why he spoke to the people in parables, "he said unto them, because it is given unto **you** to know the **mysteries** of the "kingdom of heaven," but to **them** it is not given."

True disciples of Jesus Christ now, ought to **know**.

When the pharisees, of that day, demanded of him to tell them **when** the kingdom of God should come, "he said to them, the kingdom of God cometh not with observation:—behold the kingdom of God is in the midst of you."

It was at that time already an established fact. Jesus and his true disciples constituted the kingdom then, (they were right in the midst of the people and of the pharisees), and they **still** do. They are in the midst of the people of the world, but not of it. When Paul said: "the kingdom of heaven is not (a matter of) eating and drinking, but righteousness, and peace and joy in the Holy Spirit, he spoke of the essentials that characterize the citizens of "the kingdom." But now, while it is an established fact, concerning some of earth's inhabitants, it is not of all. It is still incomplete and its citizens are immature

and imperfect in many respects, while it is given to **know** the mysteries, yet that knowledge is imperfect. We see things "through a glass dimly." Christians are **now**, the "children of the kingdom," "but it doth not yet appear" what they **shall be**.

The kingdom is in process of development, and most Christians are still in their infancy. They grow and reach maturity gradually, through discipline and education, in the "school of Christ" until they become like their Master (teacher): "The pupil is not **above** his teacher, but every one that is perfect (in his lessons) shall be as his teacher (Master)."—Luke 6:40. We **know** that when he shall be manifest (in us) we shall be **like him**." If we have such a hope, we should strive to purify **ourselves**, for **he is pure**. Belonging to a "clean" people or race, having a perfect, a pure teacher, why ought not we as Christians, to arrive at perfection and purity? We **do**, just in proportion as we keep in touch with the Master, and imbibe his **teaching**. "The school of Christ" is the church, the "Ekklesia," the called-out class. It is an educational institution, for the developing and perfecting of the Saints, the disciples of Christ, Christians. The church of today seems to be occupied with many things, besides the teaching and maturing of its members, and "the edifying (building up) of itself in love."

We are made to wonder if it is not a case of the "**blind leading the blind**:" of teachers "who have need that some one teach them again the rudiments of the principles of the oracles of God; and who still have need of **milk**, and not of **solid food**."—Heb. 5:12.

The functionaries of the church are appointed and assigned to their work, by the Holy Spirit, which is God's free gift to all Christian.

"The church is the body, (corporate institution) of Jesus Christ, and every Christian is a

member thereof, and God hath appointed some in the church, first Apostles, secondly prophets (preachers, thirdly teachers then powers, then healers (physicians), helpers, counselors, linguists, ones capable of translating the teaching into different languages—1 Cor. 12:27-28." "And he gave some (to be) Apostles and some Prophets, and some evangelists and some pastors and teachers; for the perfecting of the Saints, unto the work of ministering, unto the **building up of the church**; till—all attain unto the unity of the faith and of the knowledge of Jesus Christ, unto a full grown Man, unto the measure of the stature of the fulness of Christ: etc."—Eph. 4:11-16.

The righteousness of Christians must exceed the righteousness of the "Scribes and Pharisees." It cannot be a pseudo-righteousness.

They must be loyal to Christ, and obedient to His commands at all times and under all circumstances, no matter what position they hold in the church, from the highest official to lowliest lay-member. "If any would follow me let him deny himself, and take up his cross and **follow me**." No circumstance or relationship in the world, can stand between the Christian and his Lord. Does that seem too heavy an obligation for anyone to assume? Just consider for a moment, the obligations that earthly governments put on their subjects or citizens. In the late world-war, what citizen dared to refuse his nation's call? If he was loyal, he willingly left **everything** and **everybody** that he held dear, and responded to his country's call. He was ready to give his possessions and his life if necessary. If any were **disloyal**, they had to get out, or be imprisoned. Loyalty and obedience are **essential** and **necessary** to the stability of any Government. Christianity can be no exception, it holds true in all governments, whether they be high or low, good or bad.

The **church** is Christ's conquering army, and includes every citizen of his kingdom, of every station and of every degree; no matter what else he has to do, he is expected to **fight**. It has companies all along the line to superintend the immigration stations, to admit desirables into the kingdom and so far as possible to keep out **undesirables**, but they slip along in, sometimes.

It is frequently asked; is the church perfect? No, "it is not, in this present dispensation, she is undergoing a course of discipline and training, and purifying, that will make her as a chaste virgin, "without spot or wrinkle or any such thing."

The present is called the dispensation of the Holy Spirit and of grace; Yet, we must remember what Jesus said about it, so that we are not misled. He said: "it is expedient for **you** that I go away, for if I go not away, the Comforter will not come unto you." The disciple must have **inherent** strength and courage as well as external counsel and directions; the "**Spirit of truth**" could not come into them while he was with them. "How be it when he, the Spirit of truth is come, he will guide you into all truth, he shall not speak of **himself**.—He shall take of **mine**, and shall show **it** unto you." Christ himself is still in authority over us. He said: "lo I am with you always, even unto the end of the world."

All of his teaching and all of his commands are still for our learning and for our observing. The Holy Spirit is not over us, but in us, if we are Christians. He is our helper, in learning the lessons that Christ gave us, and in doing all that he commanded us, and he gives us peace and Joy in the doing of them. "In the **keeping** of them there is **great reward**."—Psa. 19:11.

The kingdom, and the church, and Christianity are not identical, though they are inseparably connected with each other.

The kingdom is the home, the church is the family, and Christianity is the family-name, or communal life of the family; just as with the descendants of Abraham "Canaan" was the home, the Israelites" were the family, while "Israel" was the family name, and designated the race of the communal life of the nation.

As Paul said: "they are not all Israel that are of Israel." and also: "he is not a Jew who is one outwardly, but he is a Jew, who is one inwardly."

So we might now say: they are not all Christians that are of Christianity; and he is not a Christian who is one outwardly, but he that is one inwardly. "Behold, Thou desireth truth in the inward parts."—Psa. 51-6.

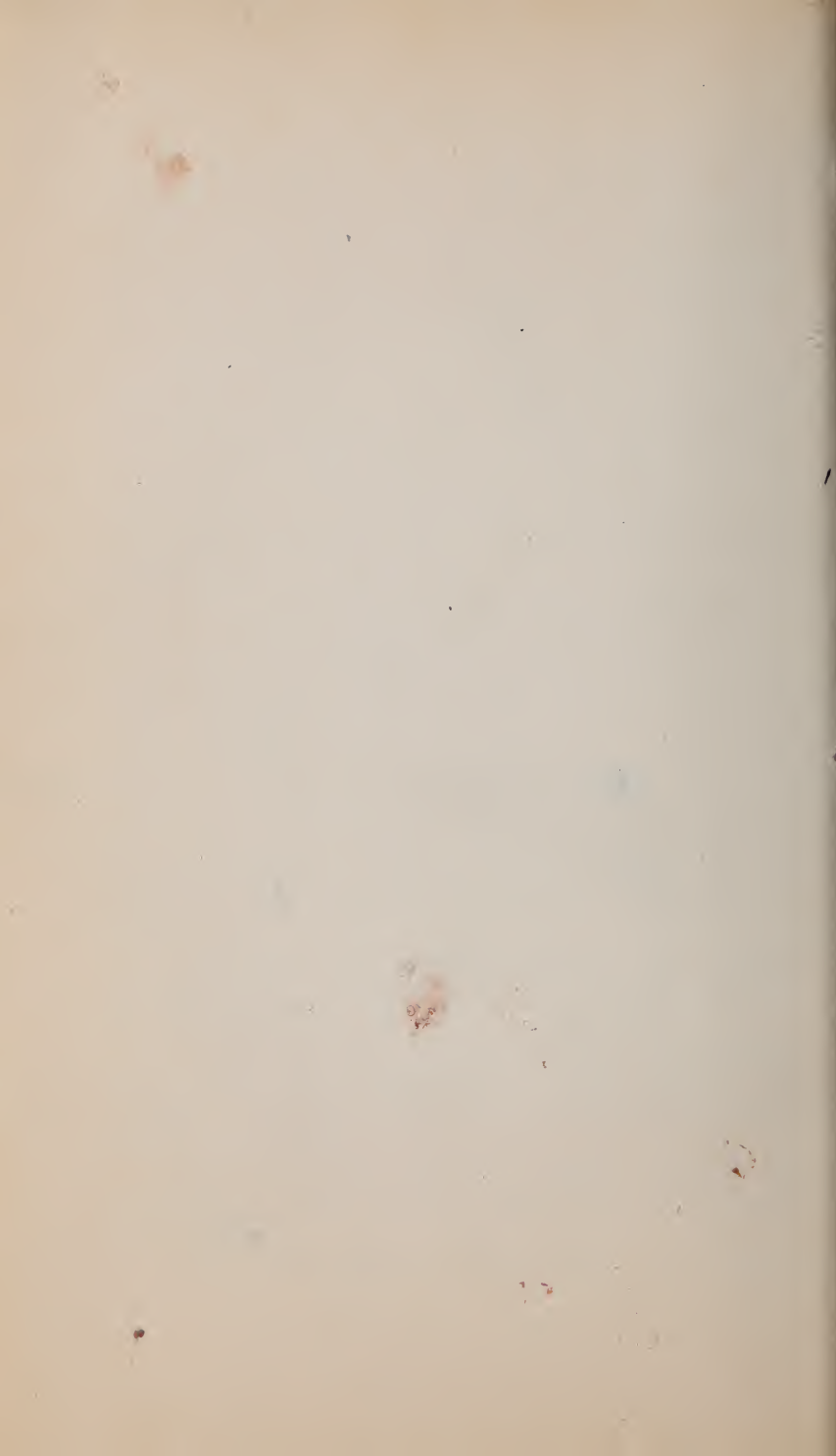
When Christianity shall have reached maturity, and the Church shall have finished its Mission, and the Kingdom for which we now pray, shall have fully come; then the word of God, saying: "Behold, I make all things new," will have been fulfilled. Then the new heaven and new earth wherein dwelleth righteousness will be a glorious consummation, and the "New creatures in Christ Jesus" "will be all righteous." Then our groanings and our sighings shall cease, for we will have "the adoption, to-wit: the redemption of our body."

Till then, "Christianity" grows, as a tree planted by the rivers of water, as a luxuriant vine in a fruitful hill."

Till then, "The Church" prays: "Thy Kingdom Come," and builds with, "living stones" the temple of our God, while she in hope and patience waits the coming of her Lord.

Till then, "the Kingdom" Comes, with steady conquering tread, by its triumphant King and ruler lead.

Till Then: "In God We Trust."



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